

LIGHT IN THE WEST.



"LET THERE BE LIGHT."

VOL. VI.

ST. LOUIS, MO., JUNE 1, 1886.

NO. 11.

Entered at the Post Office, St. Louis, as second-class matter.

Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

SUBSCRIPTION IN ADVANCE.

One year.....	\$1.00
6 months.....	.60
Single copies.....	.05
50 per cent. will be added to subscriptions not paid in advance, or per year.....	
Specimen copy sent free.	1.50

ADVERTISEMENTS published at 15 cts. per line for the first, and 10 cts. per line for each subsequent insertion. Larger contracts and long time rates subject to contract.

MONEY is at our risk ONLY when sent in St. Louis or New York Draft, Postal Order, Post Office Money Order, or (small amounts) in Registered letter, all payable to S. Archer, Business Manager, 314 Chestnut St., St. Louis, Mo.

S. ARCHER, Business Manager,
314 Chestnut Street, St. Louis, Mo.

A COUNTERFEIT proves the existence of the genuine.

A PLEASANT countenance is like a gleam of sunshine after a clouded sky.

CARE should be exercised in forming a habit, for there may be at the base of it a lurking devil.

CLEANLINESS is said to be next to godliness, and it is certainly far better than bigotry or self righteousness.

GREAT care should be exercised in setting examples before children, for it is like sowing seed that will germinate and bring forth good or evil fruit after many days.

LET the slave of whisky or tobacco save the money he spends on them, putting it in an improvised savings bank in his own home, and at the end of the year he will be surprised at the result.

No one is so poor that he cannot help another. A look, a word of sympathy, a word of advice, a small favor, though triv-

ial in themselves, reach the heart and soften the asperities of life. They cost nothing, and enrich the giver.

THE newly married should not expect to "go and do as they please" and still retain the respect and love of their companion. It is the little things, after all, that make up the sum total of home attractions, and it is not the parade of affection that holds the heart.

"SPIRITUALISM shows the tall forms of worship and belief that do not conform to natural law and truth are transient and temporary, and must pass away and give place to those that unite the past with the present, and of necessity continue the link of union with the future. Spiritual gifts are for all ages and all people without respect to nationality, sex or color; equality in the future being the order with all persons, where capacity and conditions are equal."

As the world has various and complex motions, so are there complex existences within and without the world; but it requires a complex set of senses with which to become cognizant of them, and these are acquired only by the law of growth or development. When we have done with one world we are ushered into another, and that other world may occupy comparatively the same space as the one we left, but be subject to another and a different set of senses. Science so called reaches only the natural, the physical, or the life we live in, and cannot perceive that complex life which we have many reasons to believe is all around us.

REGRET.

Too many of us consider ourselves prepared to enter the next world, simply because we have committed no flagrant crimes, such as the world would call murder, theft, or the like. We are too apt to

lose sight of, and ignore that higher law, spoken of by Jesus of Nazareth, (Matthew v: 22 and 28) meaning that the *desire* to do a wrong is as reprehensible as to actually *commit* that wrong. If our every thought is registered on the retina, as it were, of our brain, and if we carry with us into the world beyond, all that has transpired in our minds, how carefully should we govern our thoughts, as well as our actions; for we are assured by those who have passed through the change called death, that *thoughts are entities* and can be read "over there," whether uttered or not.

Not only should we be careful to commit no act for which we will be obliged to suffer, but we should exercise the greatest caution lest we imbibe pernicious doctrines, false or erroneous ideas, superstitious views,—all unjust to God, our Father, and man, our brother.

We should regard all mankind, of every race, kindred and tongue, of every degree, high and low, as

"Parts of one stupendous whole,
Whose body nature is, and God the soul."

All humanity is on the ascending grade and it is only a question of time and development, when the lowest will be where we are to-day; where we will be in the future, rests entirely upon ourselves, and by assisting others up the ladder of truth, we also add to our own advancement

For kindly deeds, like fruitful seeds,
Always reward the sower,
And unlike wheat that's mixed with cheat,
They always pay the grower.

In conversing with those who have passed over, we have found that the majority express more regret for not having taken advantage of their opportunities than for any other thing.

They regret having lived almost exclusively for self, or those immediately connected with self, and for having imbibed narrow and contracted views of God, our Father, and His dealings with His earthly

children. The idea that He could or would abandon a single human soul to its fate, is to those who have passed over, preposterous. They see all humanity linked together, and not one link can be spared from the grand chain, that was forged by the Creator Himself, and they know that He will draw all to Him, until the last link is there, sound and perfect as the links, or laws, that bind the universe together.

How important it is, then, that we watch ourselves in this life—examine ourselves, and see where we stand? If one has overreached his neighbor, it is theft—let him go quickly and rectify the wrong. Let us be true and honest, and then when we come to square accounts with the vicegerant of God, our conscience which is within us, we will have little to regret.

THE NEW YORK "WORLD" HAS "EXPOSED." *

The "Sunday, May 16" issue of this well known journal had an extensive story, covering nearly a page, illustrated, of how "the tricks and traps of a medium" were "exposed." As to the mediums concerned we know nothing but what we have heard, and therefore have nothing to say for or against them personally. *LIGHT IN THE WEST* will not knowingly support fraud nor excuse deception, either when practiced by so called mediums, or when found elsewhere. Whatever the *World* desires to do honestly and truthfully, for the purpose of bringing the guilty to justice, and warning the innocent and too credulous public, and imparting to them information which will help to make them capable of discovering fraud and deception, we endorse it to that end. Such work on the part of any paper, for this purpose, is not only good for the people, but is quite as beneficial to pure and honest Spiritualism.

But when the *World* prefaces what might be its proper work with a whole column of sweeping condemnation and ridicule of Spiritualism in its entirety, it manifests ignorance, and shows plainly that the work was done for a mere time-serving purpose. The first act of this "man of the World," in his dramatic and extremely sensational "exposure" is to "strike an attitude." This attitude may be applauded by the hand-clapping portion of society, but the declarations which he sets forth as truths in his position will be accounted as nothing but clap-trap, fab-

ricated pieces of falsehood and ignorance by fair minded people who read and think for themselves. In speaking of Spiritualism he says:

"It is impossible, in view of the secrecy almost invariably maintained to make even an approximate estimate of their numbers.* * * A large proportion of the advocates of Spiritualism and materialization are brought from the ranks of those who previously doubted all religion, and even doubted the immortality of the soul. * * * Still, many highly cultivated men as Robert Dale Owen have affirmed their profound conviction of the truth of the manifestations."

Now is it possible to assert from whence a "large proportion" of these believers come, when we can not get even an "approximate estimate" of their number? Perhaps the two classes first mentioned are those with whom the *World* is most familiar, and seeing their ranks being deserted by many for the better field of Spiritualism, it concludes that but a few are coming from the Christian, better educated and more enlightened classes. Let us smile, and pass on to where it makes the assertion that—

"Until the spirits of the departed shall come to us without our having to pay a medium \$2 per visit, there will always be a doubt in the mind of the honest investigator."

Now is there any reason why the spirit world should force its mediums to perform work in relation to their fellow men without earning and receiving that which will feed and clothe the natural body? Why not denounce the payment of salaries to ministers upon the same principle? Is not the workman worthy of his meat? Because some ministers are frauds is no reason why the whole brotherhood in the ministry of the Christian Church should be sentenced to hard labor during life without any compensation. God does not require it, nor any one else, unless it is the *World* and "a certain rich man" who died and lifting up his eyes in hell, immediately wanted the menial services of poor Lazarus, to carry a message back to his ignorant, frolicking friends who, like himself, had been too bigoted and selfish to believe the truth shown them, and too lazy to seek it themselves. Truly, the *World* should be answered like as the rich man was:—"If they will not believe with the teaching afforded them, neither would they believe though the spirits spake to them in person"—yes, if a legion of spirits should come to the *World*, its "artist" would strike a still more tragic attitude, and it would be heard like the "horse leech's daughters" crying, "More evidence—free

to us as air and water."

There are a great many who instead of being intelligent believers in this truth of Spiritualism, are simply blind devotees to phenomena, and are easily carried away by the various phenomenal frauds who, to increase their gain, attach themselves to it, and pander to the cravings of sensuous people. It is sad to contemplate the multitudes who, at least for the hour, allow themselves to encourage and give their money to support such things: one night fanning their own deceptions to enthusiasm in a dark "circle," and the next Sunday rush to the news-stands with their pennies, to buy and devour the illustrated sensational expose. These we pity, just as we do the misguided heathen who cast themselves before the car of Juggernaut or worship in the Mosque of Omar, the blind devotees at the shrine of Loretto, or those who in bigoted ignorance believe an absurd Protestant dogma, instead of giving their hearts over to the spiritual truths taught. There are some false propositions that only need to be stated when their falsehood and deception become apparent, and this is so of the last paragraph of the general remarks in this "expose" sensation. We quote in full:

"It is noticeable that modern spirit materializers are much lower in tone than those of twenty or thirty years since. We are not treated to learned discourses on the spirit visits recorded in ancient and modern history. They do not try to teach theurgical dogmas or elevate our minds by showing the poetical beauty of a communion with our beloved dead, or attempt by the manifestations to furnish actual demonstrations of the soul's immortality and the conditions and laws of the post-mortem existence. Their posthumous remarks are confined to statements of their own inability to control, create or even understand the phenomena, because the mediums, without exception, are uneducated and unfit for a business which requires remarkable acuteness and tact."

Can it be possible that this assertion comes from ignorance on the part of the *World*, or is it given as a bare faced lie to assist the theatrical pose of the "Artist," while it knows there are hundreds of organized societies, very many of whom are of the most eminent and cultivated people, in New York and other cities and towns in the United States, many of them having halls and large buildings devoted entirely to their use and from the platforms of which emanate every week clear and specific declarations of spiritualistic doctrine, pure in principle, cultivated in expression and elevating in tone? All this

* Since writing the above we received a communication in relation to this subject, which appears on another page of this issue.

and much more is at least thirty times greater than it was thirty years ago.

It is no wonder that superstitious error and bigotry darken and enslave the public mind so much, when we see such wholesale falsehood and egotistical ignorance finding a place in the columns of a journal so widely circulated. The fact is we have but little confidence in the elaborate "expose" story, prefaced as it is with the foregoing remarkable assertions.

A MODEL LETTER.

Spiritualists, like other people, have many things to learn, and some things which many of us know in part have another part in which there is great room for improvement. One, and not the least either, of these things is, *How to write a letter.*

It would seem a very simple matter and yet it would take a large book in which to make a complete record of the mistakes in letters that have come in only to LIGHT IN THE WEST for the last six months. Yet if it were not for these letters and other encouragement the paper would be dead to-day. Many mistakes are very amusing but it shows a want of good breeding to point out to another the errors in a letter received, for the purpose of laughing at them. To us it brings, rather, a feeling of sadness because it indicates more or less imperfection and our sympathy is at once aroused, for we see that the writers have needed advantages or have not improved the privileges they had which is still worse. When the letter which we have taken the liberty to copy below, came in this morning, we felt cheered not only because it had a dollar in it, but mainly because it told what our friend in Maine wanted and then quit.

Fairfield, Maine, May 21, 1886.

MR. S. ARCHER,

Dear Sir;—Enclosed is a draft on New York for one dollar. Please send me a copy of LIGHT IN THE WEST one year and then stop.

Direct to E. W. McF.,
Fairfield, Maine.

Here is a man who has something to say. He knows what it is. He states that in as few words as possible and then stops. There is no room left for a misunderstanding. Now we say to our friends that this letter is not perfect yet, but it is a good model. How nearly do we approach it in our every day letters; and in our articles written for the papers also? How are our children learning to think, and to talk and to write? In fact, a thought about the children was a principal object we had in quoting this letter.

The proper training of children has.

occupied much of our thoughts and work for the last fifteen years. Father and mothers, take this letter subject up and think about it; you love your children, lay this letter before them and talk to them about it. Teach them all you know and show them how to learn what you do not know. Do not let them grow out of your reach without knowing how to write a letter.

For Light in the West.

A PRESENT NEED IN SPIRITUALISM.

BY PROF. HENRY KIDDLE.

What is especially needed at present is, that the advocates of Spiritualism would carefully draw the line between fact and inference. As to the facts which prove the existence of the human spirit after physical dissolution, there can be but little dispute among those who are properly acquainted with them: but as to the deductions which may be, immediately or remotely, drawn from them, there may be as many opinions as there are believers in the facts, and it may require a much longer experience and observation than any have yet had to determine which of them is correct.

Thus, for example, the phenomena that seem to indicate the existence and activity of what are usually called *evil spirits*, and their agency in causing obsession, or possession, are not denied; but in regard to their interpretation there is a very wide difference of opinion, one class of observers and thinkers utterly refusing to attribute the manifestations to evil spirits, and denying their existence or their power to influence humanity.

Here we have a question for calm and logical discussion, not, as is too often the case, for intemperate, acrimonious disputation, accompanied with the hurling of strong epithets and an assumption of infallibility on one side with accusations of irrationality, if not semi-idiotcy as to the other. Postiveness or dogmatism such as this has served to bring the cause of spiritual truth into opprobrium among its enemies, and has greatly impaired its strength and obstructed its progress. We need, in the consideration of such questions, a perfectly dispassionate and rational collation and consideration of all the available facts that bear on the subject, and then a careful induction of the principle or principles, which they explain. This is the Baconian method of discovering truth.

So in all the various questions that have arisen in the study of the science, philoso-

phy, and religion of Modern Spiritualism, the line should be drawn, as exactly as possible, between what we have observed—what we really *know*—and what we only *opine*.

It would be a grand achievement if by the end of the present century the scientific and religious world should be brought generally to accept our main proposition, with only the most necessary or obvious of its corollaries—if but the great fact of a demonstrated immortality should be so authoritatively accepted, and admitted into the realm of established scientific truth, as not to admit of further controversy, just as is now the circulation of the blood, so long and so violently scouted by learned physiologists.

That great progress is being made in this direction none can doubt who are conversant with the growing accumulations of recorded and well-attested facts, the increase in the number of thoughtful men and women who are being convinced of the mighty fact of spirit manifestation—mighty, I say, for it is the center from which radiates a force that is fast revolutionizing the religious, social, and intellectual systems of the civilized world.

New converts to Spiritualism are however puzzled, amazed, and chilled in their ardent support of this wonderful revelation of the spirit world to man, by noticing, as they look around upon those who for years have been gazing at these instructive exhibitions of spirit power and intelligence, that there is so much discord among them, so much contrariety of view, and so much acrimonious disputation.

Would this be the case if the adherents of the movements—and especially the public teachers engaged in it—would more carefully analyze what they set forth, separating fact from mere opinion, and being a little more copious in their attestations of the former, and less positive in their enforcement of the latter, and especially more respectful toward the views of others?

This great spiritual cause is really in the hands of the higher powers, and we can be, at the best, only their servants and instruments on earth, doing here what they in their loftier sphere of disembodied being cannot do themselves, but can only inspire to have done by the influx which they can shed down upon us, and not only upon us but on those in the intermediate spheres, who are all, perhaps unconsciously, doing that higher, wiser, better will, as these higher spiritual powers are

themselves doing the Supreme Will.

It is unfortunate when the folly and self-will of those who have been so highly favored as to have been called to this work interfere with its progress,—unfortunate to themselves chiefly; for the work must and will be done, though many who are called to do it may prove unworthy, and abandon their mission. Worthy workers will ever be sought for, and some will always be found. The promise made in ancient revelation needs no special renewal in the new: "Be thou faithful unto death, and I will give thee a crown of life."

HOME SWEET HOME.

[Given inspirationally April 10th 1886.]

The thoughts on this theme are so many and crowding, that it is difficult to give expression, for if there is an earthly pleasure recalled to the thoughts, it is that of the happy childhood's home. It is not the building, nor its surroundings, but the delightful associations connected in the memory. Here is the starting point of love, pure love: the little babe is received, sheltered, embraced in the arms of love, watched through childhood, carefully trained, and when sufficiently developed, it must try its own powers and leave the parental roof. Earnest prayers follow the footsteps of the wanderer, for the home love is the tie that binds soul to soul; and when far away from those scenes so indelibly impressed on the youthful mind, how often some trifling circumstance, the twittering of birds, the refrain of some old familiar song, will bring the home vividly to the recollection, the mind's eye, of the absent one,—and for what do they long? It is that they crave the peace of mind, the charm of innocence and purity, before the cares of the world, the whirlwind of passion have entered and ruled the thoughts. Many a mariner, many a soldier in the silent watches of the night will indulge in mental visions of the still precious home; the kindly, loving face of each individual that endeared that home is called up in review, father, mother, sisters, brothers,—ah! even the aged grandparents, and the dear old retainers take their place and fill in the picture.

When our minds are in a state to enjoy these recollections, how vividly, how strongly shine the blessings the Eternal Father has provided. The love begun on earth is continued in spirit life; only let each individual keep the thoughts pure, that the re-union may be intense joy, not embittered by thoughts or acts of selfish-

ness, but as the little children lived in an atmosphere of love, so shall the spiritual meeting be in love, harmony and peace.

St. Louis, Mo.

Y. E. S.

THE FATHER-LAND.

[Translated from the German by Henry Mills.]

Know ye *the land*—on earth 'twere vainly sought,—

To which the heart in sorrows turns its thought?
Where no complaint is heard,—tears never flow,—

The good are blest,—the weak with vigor glow?
Know ye it well?

For this, for this,

All earthly wish or care, my friends, dismiss?

Know ye *the way*—the rugged path of thorns?
His lagging progress there the trav'ler mourns;
He faints, he sinks,—from dust he cries to God—

"O shorten, Father, now the weary road!"

Know ye it well?

It guides, it guides,

To that dear land, where all we hope abides.

Know ye *that friend*?—In him a man you see;—

Yet more than man, more than all men is He:
Himself, before us, trod *the path of thorns*,
To pilgrims now his heart with pity turns.
Know ye him well?

His hand, his hand

Will safely bring us to that Father-land.

CLAUS HARMS.

A FEW FACTS FOR SPIRITUALISTS TO DIGEST.

To the dear readers of *LIGHT IN THE WEST*:—Having recently received a letter from a friend, a resident of St. Louis, also an earnest Spiritualist, containing information in regard to the spiritual outlook in that city, I feel moved to take up my weapon once more in defence of our beloved philosophy, and I know you will all agree with me, that there is need of abler pens than mine, moving in the same direction, when I give you a few of the points which the letter referred to contained. (Mr. Editor, if I am too presumptuous, you know revenge is sweet, and there stands the waste basket.)

Fact first is, that, "there are estimated to be ten thousand adherents to the cause of Spiritualism in the city of St. Louis." Fact second; "There is not a single Spiritual organization worthy of the name in all this body of Spiritualists." Fact third; "There is not one hall or lecture room in the city dedicated solely to the promulgation of this glorious truth, although there are eminent writers, speakers, and numerous mediums among them. There is no organized effort to advance the cause and keep it before the people, as it seems they

might do with all these advantages, until the masses were either compelled to acknowledge its truth, or repudiate the evidence of their own senses." And the last fact, which seems to me the most significant of all, is the one that "among ten thousand professed Spiritualists, there is *only one* spiritual publication, and that issued (at present) only twice a month, for want of proper support. To be sure there is one palliation; the paper makes up in quality what it lacks in quantity." And now I wish to present one thing more for your consideration,—it is this: my informant tells me there are parties in the east who, attracted by the brightness of our western "*Light*," are trying to secure its removal to more congenial surroundings.

Oh Spiritu alists, awake from your lethal sleep. Arouse yourselves from the indifferent state into which you seem to have fallen, for it means death to our cause, and mental stagnation to your souls. Arouse and review the situation as it here presents itself. Shall we stand by with folded hands, and with a look of patient resignation on our faces say, "God's will be done," and let our one "*light*" go out, and darkness reign once more? Heaven and the angel hosts forbid. Friends, this is not a question for our editor, manager, or publishers, but for you and me, for every Spiritualist in the land, individually and collectively. It is not the editor's or the publisher's paper, but it is yours and mine; an avenue through which we may express our thoughts, a weapon with which to right our wrongs, and defend ourselves from that monster, ecclesiastical rule, and mental thralldom. And it rests with us, you and me, to make it what we want it to be, to raise it to a height where its rays may reach to the farthest corners of this dark earth; light up the highways and byways; make glad the waste places; bring joy and comfort to the hearts of earth's bereaved and suffering ones,—a noble mission, truly, and one that brings its own reward. This work is for us to do; each and every reader of this paper can help in his or her own way: be it much or little, great or small, financially, morally, mentally, or physically, your support must be given to this messenger which is to bear these truths to those who need them most.

I think every intelligent person will bear me out in saying, that in no way can we reach the masses so effectually as through a well supported, bright, clean, moral paper, devoted to the cause we want

to see advanced. We want this paper to stand at the head, to enjoy the largest circulation of any publication in the land.

We want to see the signatures of our ablest writers, the thoughts of the deepest thinkers, the logic of the best reasoners, scattered over its fair pages, and messages from pure and exalted spirits to brighten like jewels each issue. We want it to contain all that is brightest and best in both worlds,—in fact, nothing short of perfection will satisfy us,—and last, but not least, we want an easy chair, a fan and plenty of leisure in which to peruse, undisturbed, its soul inspiring pages. Then when we have read the last article, we can lay it down with a satisfied sigh and say: What a feast for the soul.

Of course there is no need for us to think about the mental and physical labor necessary to produce such a paper. Haven't we paid a dollar for a year's issue; and isn't that a generous recompense? Why, the editor ought to be grateful to us for patronizing his paper. You know Spiritualism isn't very popular at present, and when some friend more fearless than the rest asks, "Why don't you write some of your experiences with mediums, and the wonderful things that have come under your observation since you began to investigate the phenomena? You have enjoyed such rare opportunities, and experienced so much that would be interesting to other seekers after truth," you are horrified at the suggestion, and declare you could not for a moment think of compromising your name and reputation by writing for a spiritual paper. Why you know people who write for them are called cranks and infidels, and ostracized by polite society; and then too, there are so many among the spiritual ranks that we do not approve of,—it would never do to identify ourselves with such a class. Perhaps you take a second thought, and say, 'I really have had some wonderful and convincing experiences; I might write under a *nom de plume*, and nobody would be any wiser.' Yes, dear friend, if you are wealthy and influential, don't use any of your wealth or influence to encourage the editor of a spiritual paper, let him struggle on alone. Adversity is good for the soul, and you have the comforting assurance that "truth crushed to the earth will rise again." No matter if it has to lie dormant another thousand years, waiting for all the moral cowards to die, and a race of people to spring up who will be brave enough to stand by the truth wherever they find it,

and at whatever cost,—better this than that you should place yourself honestly and fearlessly before the world—why, some one might sneer at you. Well, Friends, I am degenerating into sarcasm, in my efforts to express all I feel on this subject, and as the last issue of LIGHT IN THE WEST says "a sarcastic woman is a pest," I shall be obliged to change my tactics.

How often do we hear the remark (a truthful one): "The worst enemies of Spiritualism are to be found in its own ranks," and that "Spiritualists, as a class, are not of the most moral and respected type." Now is it not our own fault that such remarks are made? Is it not because the more refined, educated, intellectual, respected wealthy and popular believers take a back seat, and allow Spiritualism to be represented to the world by a class who do not understand even the first principles of this glorious philosophy, and who seem to think that the height and depth of Spiritualism can be expressed in the one word, *phenomena*? And while I would not for one instant depreciate the value of the tinniest rap that ever was produced through spirit agency, I ask you to consider what Spiritualism would be, robbed of its science and philosophy. A sorry figure, truly, and yet this is the garb in which it is oftenest presented to the world, and will be until the better class of Spiritualists shall come to the rescue, organize themselves into societies for the advancement of its truth, place it before the people in its true light, and give it the support which it richly deserves and which it is only simple justice to give it.

With all the natural advantages which the ten thousand Spiritualists of the city of St. Louis have at their command, what could not be accomplished for our cause, if every speaker, writer, medium and believer in the philosophy would for the space of one year, devote their spare time and energies to disseminating its truths. What a revolution they would bring about! Darkness would vanish like dew before the morning sun, and where before ignorance and fear held sway, liberty, joy and gladness would reign; many and many a home darkened by shadows which the death of some loved one cast over it, would be brightened by gleams from the spirit world; sad hearts would be made glad by the touch of loving fingers, burdens lifted from weary souls; wanderers led back to virtue's pleasant paths; our LIGHT IN THE WEST a light for the whole world; and

over all the songs of the invisible hosts bearing us up and urging us on to still higher and loftier thoughts and deeds, until when we enter spirit life we shall not be confronted by neglected opportunities, and duties unperformed, but shall realize as never before the blessed truth, that "it is better to give than to receive."

Our treasures would not be of yellow dust, or of glittering gems of earth, but kindly thoughts and kindlier deeds, whose glory is unfading as the star-gemmed portals of our spirit home, where friends long gone shall stand with outstretched arms to welcome us; and o'er our weary hearts sweet peace shall fall, as through the spheres is echoed once again the sweet refrain of "Welcome Home."

MRS. F. W. TOEDT.

Hamburg, Iowa, May 23rd 1886.

Transcribed for Light in the West.

USEFULNESS.

[Given inspirationally March 13th 1886, and addressed to the medium in answer to her complaint that she was of no use.]

The most insignificant being in the universe has its use, fills its place, and fulfills the purpose for which it was designed; how much more important must be the services rendered by beings gifted with divine intelligence. Not a word spoken with the view of assisting another is lost; kind looks and sympathy help others by lightening their burdens, renewing the hopes of a blissful termination to all earthly sorrows. The influence of example is inestimable even when no results are perceived by the exemplar. The teaching is not stopped while these instructions are communicated, only the method is changed in accordance with changed circumstances. When the bodily powers fail, and can no longer assist neighbors, the mind can still retain its power, and its usefulness is continued.

The band go on endeavoring to inculcate the love of purity in thought, word and deed, for it is only by continued repetition that these ideas obtain a permanent settlement in the minds of those environed within earth's surroundings; so must our friends, while on earth, persevere in their endeavors, instead of being discouraged because the results are not seen. Remember, our work must be faithfully done that our conscience may be satisfied, knowing we have done the best we could. Others may have greater talents, better opportunities, but all are limited and can only do the best they know,—the ultimate benefit is sure. We see the analogy in scattering seed, it must sink into the earth,

remain in silence and darkness until the appointed time, when the softening, stimulating influences of earth have produced the development of the vegetation necessary for the sustenance of all earth's creatures; and if the earthly nature is thus cared for, there can be no doubt that the mental exertions to elevate the spiritual nature of man will eventually accomplish the work, not thoroughly understood, till reviewed after the veil has been rent, and the freed spirit appreciates its nature and destiny.

Y. E. S.

St. Louis, Mo.

MATERIALIZATION FRAUDS.

Some friend has sent us a New York *World* of the 16 inst., with a flaming account of a materialization exposure, or fraud. We do not know who the kind friend was, but what may have been news to him in the exposure of a fraud, was no news to us, as we have long been satisfied that many frauds have been practiced in the name of Spiritualism, on the credulous, and regret that honest, truthful and reliable mediums should have to suffer obliquity and often scorn in consequence, and we may ask: Have no preachers or church members proved frauds?

As to the cause of Spiritualism it can take care of itself, and it is not dependent on materialization, or any other *one phase*, for proof of spirit intercourse. Indeed, we have but to go back to the Bible for proof of that. And for others to claim, that what happened in the olden times cannot, and does not, happen now is virtually acknowledging that the world, civilization and religion go backward, and we think no sane man will dare assert that.

We are not of our own knowledge entirely convinced of the fact of full form materialization, not having seen a great deal of it, and some that we did see was not at all satisfactory, but we have seen hands materialized in broad daylight, and without the slightest chance of fraud or collusion,—we merely speak of what we know.

But as we said before, the proof of spirit intercourse does not depend on that. To our mind, there are other phases, much more convincing than that, cases where there can be no collusion. Take, for example, our best lecturers, such as Mrs. Richmond of Chicago, Mrs. Watson of San Francisco, Mr. Collville, or J. Frank Baxter of New York and Boston. These mediums will take the rostrum, and after being entranced receive a subject from

the audience and then and there lecture not only intelligently, but eloquently, for an hour and a half on the subject given and without hesitation, stuttering or stammering, as we often find from the pulpit, even where the preacher has had a week in which to prepare himself, and carries with him into the pulpit his notes.

Then, what would seem to be even more difficult, they will call for a subject, which we have often furnished, and will there recite from the subject given, in a style and rhythm that would do credit to a Longfellow, or a Tennyson.

Then, J. Frank Baxter will go on and describe thirty or forty spirits that are present, giving their appearance, names and to whom related in the audience, and this not on one occasion only, but a hundred. And we might go on and cite a multitude of incontrovertible evidence of spirit power, and a high order of intelligence; but to offer such evidence to the editor of the *World*,—Joseph Pulitzer, —would be like “casting pearls before swine,” for we know him to be a man of no religious sentiment, believing, as he does, that man dies like the dog, and perishes like the worm. Spiritualism, like all other truths, can bide its time, and not all the New York *Worlds*, or Joseph Pulitzers, that ever lived, or ever will live, can keep it down.

Time serving newspapers all over the land are to be found, that will barter principle for a “mess of pottage,” and many of them would willingly ruin the reputation of any honest man or woman, if thereby they could put ill-gotten gains in their purse. But a day of reckoning is in store for all those and we can wait, to see the truth justified.

O. J.

Cincinnati, Ohio, May 20th. 1886.

TO OUR READERS.

We have several leading articles intended for this issue which we leave and cheerfully yield the space to our friends from a distance. We welcome all to our columns who wish to express their views or thoughts, whether they agree with our own or each other or not. We are urged to take advance steps in several directions and one of them is to make **LIGHT IN THE WEST** a weekly. Now friends if you mean business, so do we, and just here we will ask, how many of you will engage to send us clubs of ten, fifty or a hundred each, if we make it a weekly and *continue at same price* commencing the first of July? Let us hear from you now what can be done.

For Light in the West.

ALLAH, FATHER, GOD.

Father, a spark of Thy divinity
Would fain draw near to Thee.
’Tis said Thou art infinity;
If so, Thou hearest me.

My soul in adoration
Would breathe an humble prayer,
And for each blind transgression,
A penitential tear.

To grow like Thee, from day to day,
Is what my soul desires,
Then Father, Allah, show the way
To what my soul aspires.

Man's soul is precious in Thy sight,
Else Thou hadst never made
The world in radiant life and light,
Then placed man at the head.

Call, Father, call, and I will follow
Thy voice wherever it lead,
Dear Father, God, and Allah,
Help me when in need.

And Father, when the change shall come,
Called death, be Thou still near,
And take me to Thy heavenly home
Where love shall cast out fear.

B.

For Light in the West.

EVOLUTION CIVILIZATION'S AGENCY.

The contemplation of the wondrous power and wisdom of the Creator as seen in the transformation of burning, liquid, gaseous matter through laws implanted therein into our planet, with its present varied animal and vegetable life can not but inspire us with reverence and awe. This result required millions of years for its accomplishment, and we can see no reason to doubt the continued progress on the earth for ages to come. Changes are visible upon every hand, all of which are tending to produce higher conditions—higher materially, morally and intellectually.

The elevation of such a considerable portion of mankind in historic times from barbarism to the present status of civilization and the now unprecedented facilities for the extension and dissemination of knowledge in all parts of the world furnishes substantial hope for the vast possibilities of the near future, and especially when we consider that that religious intolerance and bigotry, which has warped and chained the mind in the past, is rapidly yielding to those rays of intellectual light which are now penetrating the darkest recesses of ignorance and despotism.

The moral condition of the people is rapidly changing for the better, not by the influence of the clergy and churches as has been falsely claimed, but through universal education, which produces that elevation of thought which tends to morality and virtue. The falsity of the assumption of the clergy, that they are the chief custodians of the morals of the people is becoming rapidly recognized, for they are now certainly a very inconsiderable factor in our best civilization.

The Christian church instead of having been

an auxiliary in human progress, has steadily opposed every advance in the enlightenment of the masses. It not only imprisoned Gallileo for demonstrating the fact that the earth is spherical in form, and revolves upon its axis because it conflicted with the absurd and childish account of creation, as recorded by Moses, but cruelly persecuted those true reformers and philanthropists whose labor has so largely contributed in securing our present liberty and intelligence.

Until the last few years, the clergy were the champions or apologists of human slavery, finding ample authority for the inhuman institution in the Jewish scriptures, which are still claimed to be the "word of God." Who does not know that less than forty years ago the man or woman who dared to denounce the system that permitted the selling of wife from husband, child from parents and the brutal whipping and often worse treatment of the mother of children, was not only ostracized but driven from the orthodox fold.

The preachers and priests with effrontery claim that they are deputed by God, to solemnize marriages, to guard the marriage relation, and to preserve the purity of the family, falsely assuming that we are indebted to the christian system for the institution of marriage.

Monogamy antedates Christianity, for the polished nations of antiquity had almost wholly discarded plurality of wives for centuries before the Christian era, which the chosen people of God did not do, for the student will search in vain for any explicit expression of disapproval or opposition to polygamy in the Old Testament, or any express command against the barbarous system in the New Testament. And yet the clergy thunder forth from their pulpits anathemas against the Mormon settlers, apparently oblivious to the fact that what they denominate the "word of God" not only favorably recognizes polygamy, but claims that the most eminent servants of the Most High had numerous wives and concubines, and were guilty of other immoral and brutal practices, which if committed in our own country would consign them to the walls of the penitentiary.

Is it not time that the hypocritical mask should be torn from the clergy, so that truth instead of falsehood should prevail? In like manner the few who have so long dominated over the many by keeping the people in ignorance have constantly opposed the enfranchisement and general advancement of woman, and that upon the hypocritical pretence that such extension of rights would endanger the most sacred interests of the home. Our Gov. Pierce in his message vetoing the bill passed by the last legislature of our great territory which provided for the enfranchisement of woman, assigned the above priestly reason as one of the chief grounds for his opposition to the measure.

We may congratulate ourselves that Spiritualism is the implacable foe of oppression, and the handmaiden of justice and liberty,

and that the angel world is aiding every legitimate effort that is made for the advancement and happiness of the race.

MARY L. MCGINDLEY.

Mandan, Dakota.

MEDIUMS.

Editor Light in the West:

I have known and conversed with many mediums, both when entranced and in their normal condition, and I am satisfied that they are elevated morally, physically and intellectually by submitting themselves to the higher powers, as mediums for the dissemination of truth. This of course, does not refer to cases of obsession. And of all the *genuine* mediums I have known, and investigated, I remember of but one who did not show signs of great mental development; and that one did, at intervals, when he would refrain from his cups.

That this increased mentality is due to their mediumship is clear, for by inquiry it will be found that mediums, as a class, read very little,—indeed, many are prohibited by their guides from reading, or storing their minds with anything; as it is desirable that the mind be kept as free as possible, for the impressions to be made upon it by the controlling spirit.

I have many times asked mediums, after coming out of a trance, if they were conscious of anything said or done, and have received various replies, each in accordance with the state of the medium's development. Those youngest in mediumship are generally made entirely unconscious; while the highly developed are frequently semi-conscious, and, of course, cannot help being benefited by what they hear. I am satisfied that those who are completely unconscious are also benefited morally and spiritually by the use of their brains; for according to their own statements, after coming out of a trance they 'feel a kind of exaltation, a happiness and a desire to benefit the world,' to a greater extent than at any other time. I believe, also, that the brain retains more or less of the lofty ideas, impressed upon it by the higher intelligences.

A great number of the very best communications that have come to earth never appear in print; and one reason for this is, that it is impossible to catch the inspiration as it falls from the lips of the medium and rehabilitate it in words. Then, too, there are communications waiting for the world to grow in order to receive them. The outside world knows very little of what is going on in the spiritual realm, even of earth life; for the most sensitive, and consequently the most spiritualized mediums are often too sensitive to withstand the guffaws of the vulgar crowd, or the jeers and biting sarcasm of the "blood washed" Pharisees.

But the question will still be asked: Why is it that so many of your mediums are so low down in the scale of intellectuality, if not morality? We answer, they are living their *true* lives *openly*, while others, no better, are liv-

ing covertly and in fear of future punishment.

It must also be borne in mind that there is no church organization thrown around Spiritualists, to hedge them in, and make them go around, as some do, like "whited sepulchres,"—they are free to act according to the dictates of their own conscience, knowing, however, that according to their own conduct, they stand or fall. And, in conclusion, our mediums and Spiritualists taken as a class, will compare most favorably with those of any other faith, having more charity for the beliefs or short comings of others, than any other class of people.

B.

A PROMINENT CAUSE OVERLOOKED.

Much has been said by local sociologists and reformers about "the secondary causes of intemperance;" and not one has mentioned one of the principal of these causes—the lack of public conveniences everywhere for strangers and the homeless. Fashionable saloons present all conveniences and attractions to their patrons. For the time being the patron has all the conveniences of private home-life; and spread out before him are the choicest literary productions, such as specialty journals and newspapers, etc.; and the walls are usually adorned with beautiful and elevating works of art. Of course, to suit all tastes, there are also displayed evidences of prostituted talent in literature and art; but the refined mind is not restrained from turning from these with that feeling of aversion which they must excite in the refined mind. Of course these allurements—often fatally dangerous!—are selfishly furnished to promote the saloon-keeper's business interests; but it is the expression of the same spirit of individual selfishness in the social organization that withholds from the stranger and the homeless wanderer such conveniences and attractions outside of a saloon.

We are too barbarous, too exclusively selfish, in our civilization. In every city of the land elegantly furnished reading and lounging rooms should be as common and as free as are hydrants. Many and many a good man has been tempted to intoxication by being compelled to enter saloons by calls of private necessity which could not be answered elsewhere, without embarrassment or insult. Passing a nickel or a bit over the saloon-keeper's counter makes one feel that he has a right to the enjoyment of the privileges of the place.

When humanity receive and practice the principles we teach, the traveler and sojourner will nowhere feel that he is "a stranger in a strange land," and the opportunity to indulge bad passions to excess and the desire to do so will pass away together. Prohibition agitation is a gratifying outward expression of the regenerative influences at work and that is all there is in and of it. We are barbaric; and intemperance is the legitimate fruit of barbarism. Peoples' *souls* must change; and they are changing. —*World's Advance-Thought.*

See book notices on page 177.

For Light in the West.

THE ROAD TO GOD.

I asked the pagan from far India's shore
Which was the surest way to God;
He said, "It is our custom evermore
To take the one our Fathers trod."

I asked the Jew what he would recommend,
And he in substance said, "Believe in one God,
Ignore all other forms of worship to the end—
Then you are surely on the road."

I asked the recluse, as he sat within his cell,
If he had found the way to trod—
The nearest, and the best to tell;
Clasping his beads he said, 'These lead to God.'

I sought the sage, from him to learn the way—
I found him in his lone abode;
"My son," he said, "*do right*; you cannot stray,
For truth and justice plainly mark the road."

J. B.

WHY I BECAME A SPIRITUALIST.

(Copyright secured.)

CHAPTER IV.

I had frequently stood by the death bed of near and dear friends, as well as others, and seen their life ebb away until there was nothing left but the cold and inanimate clay, the physical evidence, at least, at such scenes being largely in favor of the belief that "*death ends all*." And about the time of which I am now writing, I had lost by death one that was very near and dear to me, and I was trying by any means to ascertain through some medium, whether that dear one still lived, and could communicate, but I was quite indifferently successful.

Some mediums seemed to see and describe the one I sought, but they said, "The extreme agitation of us both in our great desire to communicate, agitates the spiritual or magnetic atmosphere, and prevents the accomplishment of what we so much desire," and while that might have been a plausible and palpable reason on the spirit side, it was not to me at that time, and I said, "If I cannot commune with those I love while here, how do I know I shall be able to do so, in the hereafter?"

My old doubts would then take possession of me, and I would say to myself, "How can a person live anywhere without a body, and does not the New Testament plainly point out a general resurrection, when the body will be raised, at the general judgment?" This to me at that time, in my then blind state, was proof positive, that the mediums were either mind readers or were deceiving me, and the days and nights of agony that I spent when those fearful set backs would come over me are fearful, even now, to contemplate.

But thanks to the unseen powers, I have since had better proofs, going to show that those who are earnestly seeking for truth will not be left in darkness and doubt, if they will only throw open the windows of their soul, so that the light can stream in. And it was about this period of my spiritual development, that

I received the following communication from Mr. Douglas, on the subject in which I was most interested, viz.: Death and the after life.

"My Dear Friend: By the assistance of my kind guide, Roger Bacon, I am permitted to communicate with you again this morning, and shall endeavor to give you a brief outline of my experience in passing from earth to spirit-life, and some of my experiences since that time.

"The general impression, as you know is, that persons suffer intensely in their last moments, and you hear much of the 'agony of death.' But such is generally imaginary; for, in most cases, there is little or no consciousness of suffering, even when there is a struggle. It is only an effort of the spirit, painless in its character, to free itself, and burst the bands that have bound it to the physical body.

"The struggle may cause contortions of the face and body, but in most cases, all consciousness of pain has passed away. This was my experience, and I have been told by many others that it was theirs.

"I experienced but little suffering during the last few days of my earth life, though at times there were struggles, and my features were distorted; but I learned after my spirit had burst its barriers, and was freed from its connection with the external body, that these were produced by its attempt to sever its connection with earth life.

"Like many others, I found I was unable to leave the form at once. I could feel myself gradually raised from my body, and in a sort of dreamy, half conscious state. It seemed as though I was not a united being, but was separated into parts, and yet despite all this, there seemed to be an indissoluble link.

"My spirit was freed a short time after the organs of my physical body had entirely ceased to perform their functions. My spiritual form was then united, and I was raised a short distance above the body, standing over it, by what power I was unable to tell.

"I could see those who were in the room around me, and knew by what was taking place, that a considerable time must have elapsed since dissolution had taken place, and I presume I must have been, for a time, unconscious, and I find it is a common experience, though not universal.

"As consciousness returned to me, the scenes of my whole life seemed to move before me *like a panorama*. Every act seemed as though it were drawn in life size, and all was really present. It was all there, down to the closing scene, and yet so rapidly did it pass, that I had little time for reflection.

"I seemed to be in a whirl of excitement, and just as suddenly as it had been presented it was withdrawn, and I was left without a thought of the past, or future, to contemplate my present condition. I looked around me, and I thought: 'If there is a possibility of spirits manifesting themselves to those still in the form, how gladly would I do so, and thereby inform my friends and others, of my

present conscious condition.' But everything seemed to be in a whirl of motion,—scarcely had one desire come before another was presented. I was filled with awe and wonder, and said to myself:

Death is beautiful; it is truly the great and glorious advent of life.

"The shadows and mists that had thus far surrounded me, since coming into consciousness, were gradually dispelled, and I began to see things again, as I had seen them in earth life, and to my surprise and, I may say chagrin, for I had hoped to have left those behind me, I found the same desires and attractions that I formerly had, taking possession of me, and craving for indulgence. I was at a loss for some time, how to gratify these feelings and inclinations.

"But as all spirits are met in the spirit world by congenial spirits, I found many of my earth life friends around me, and they, knowing intuitively my desires, took me to a place where I could gratify my long acquired habit of drinking, and placed me *en rapport* with a man in the form, who was getting his bitters prepared, and as he inhaled the liquor, I felt the effect, as much as I formerly did in earth life; and when the effect of the liquor dies away in the spirit, as with those in the earth life, the horror, suffering and despair are almost unendurable.

"While I was in the habit of getting en rapport with those through whom I could indulge my appetite for drink, all my earth life pains and diseases returned to me, and I was of all men the most miserable. I looked about me, and felt that I was lost upon a trackless shore, no star to guide, no arm to save. I saw my degraded condition, and felt an intense desire to follow some higher attraction than my appetites seemed to have doomed me to, even here. That was a demand, and it brought the supply; for immediately my dear friend and present guide approached me, and said, 'Friend and brother, thou art not alone, and let this teach thee the important lesson, that those who have not been in spirit life long, and have not been spiritually unfolded, and developed, cannot see all who are around them, while those more developed can. I have seen thee in all thy movements, without thyself being cognizant of my presence. I have seen thy trials, and have come to thee; thou art overcoming thy difficulties, and will shortly be able to communicate with thy friends in the mundane sphere. More than that thou art calculated yet to do much good in the sphere of earth.'

"He then took me to you and as I came en rapport with you, or, in other words, as I came into your atmosphere, all my desire for liquor left me, as you have no desire for it. And here is another evidence of what I told you in my former message, that 'we have to become as little children here,' and have to *learn*, as well as *unlearn*, important lessons, even here, from earth life, as that is the primary school.

"Those who are addicted to many of the

degrading habits of earth, cannot enter the spheres until they have outgrown them, and as magnetism is one of the great curatives here, you will see the force of what I have said, in being brought to you, whose magnetism is perfectly healthy, and free from any injurious habit. By that means, I was able to throw off my desire for stimulant, and that was the first round in the ladder of progress for me. O my friend, you do not yet know how humanity is linked together, and all are dependent on each other, though all unseen to those of earth.

"My kind guide then showed me the law of control, and said, 'Thou hast now learned a law that will be of great use to thee, for all coming time. Sincerely desire high conditions, and such conditions will of necessity be brought around you, and will always come just as surely as the "needle to the pole."'

"Now Stephen," said my guide, we have brought thee just where we wanted thee, thou hast passed through much experience, that will be of great use to thee in all thy laudable endeavors. Heretofore thou hast been controlled by the *will of others*, thine own not having been called into action.' (This condition is common, as I learn, to all spirits on first entering spirit life, for a longer or shorter period of time, which they will understand better hereafter.) 'Now thou art able to go alone by the exercise of thy will power, as we have explained to thee.'

"I now perceived for the first time, that I had been governed by a *will*, outside of my own, but that now I was free, and with the power to act, not only of my own volition but to influence others, and not only in spirit but in earth life.

"I will now say in conclusion, that I am fairly started in a life of endless progression; where and to what it may lead me, I am willing to leave to the future to unfold, simply saying, that my cup of happiness is, at present, full and only as capacity comes to me, can there be more for me.

"I am happy, living amid scenes of tranquility and peace, surrounded by hosts of angelic beings, clothed in the white robes of purity and love; on whose diamond crested brows sparkle gems of immortal truth and beauty, far more resplendent, than ever graced the brow of regal beauty on earth; whose amaranthine wreaths of ever living fragrance far transcend anything my most exalted imagination had ever pictured.

"And need I add: In this world of beauty there are ever being transmitted to us from above, beautiful truths, that we in turn, transmit to those of earth who are ready to receive them, forever and forever.

Stephen A. Douglas."

This communication seemed to furnish me a good deal of information and comfort, just such as I needed, but still I was then a mere child, in knowledge of spiritual things, and found myself constantly comparing them with statements in the Bible, or New Testament,

and if I found any conflict the war in my mind would break out afresh and with redoubled fury. Still, I had to admit that the statements made in the communications seemed much more rational, natural and reasonable, than those in the Bible or New Testament, and, I must say, much more in accordance with my desires, for a future life; for even while I was enveloped in the dogmas of orthodoxy, I always had a dread of the orthodox heaven with its *monotonous life of prayer and praise*, and the never ending privilege of telling God how good and great He was, and how good for nothing I was.

I longed for a heaven where I could be of some use and where I would be able to hold up my head among my fellows, and be as good at least, as some of them. I determined that I would be, if I could only have a chance. While in this state of mind I received a communication from Rev. Dr. Bullard, former pastor of a church in St. Louis, Mo., which seemed well adapted to my case, and no doubt intended to free my mind from the old dogmas, that still clung to me; but I will let him speak for himself in the next chapter.

B. O. J.

Washington, D. C.

For Light in the West.

KEEP PURE THE TEMPLE.

St Paul's admonition to the Christians, to keep their bodies "a fit temple for the indwelling of the spirit of God," was most excellent advice; not because it came from him,—for it would have been the same if coming from Confucius, Buddha, or any other good man, but because it is good within and of itself.

There are two senses in which this injunction may be considered: first, as having reference to our spiritual, and, second, to our physical being and the "Holy Ghost," spoken of by Jesus of Nazareth. All spirits are holy, who live a holy life, including those of our dear departed who we know (at least those of us who have had our eyes spiritually opened) come to us with messages of love and cheer, and it behooves us to see that we keep not only our bodies, but our minds free from all uncleanness, envy, strife or selfishness, so that our magnetism may not be repugnant to them: those of us who are mediums should be particularly careful, not only about our persons, but our associations generally.

Obnoxious food or drink is a generative of foul gasses, and produces an aroma about the body that is disagreeable, even to those in earth life. How much more so, then, must it be to those who live in the upper and rarified air of the spheres, to come *en rapport* with those of gross habits? It must not be thought that our spirit friends do not sense these things, for they do, even to the extent of sometimes making it impossible for them to stay. Whoever doubts that spirits are susceptible to odors should go to some select circle of refined people, and the room will be found odorized with flowers, and the spirits will lose no opportu-

nity of expressing their gratitude to those who provided them.

How a refined spirit must suffer, then, to be compelled, for the sake of meeting and communicating with some dear friend, still in earth life, or to accomplish some great good to humanity, to operate with some filthy tobacco slave, or, what is even worse, a medium whose skin and brain are full of whiskey.

There are many persons in the higher walks of life who would make splendid mediums, but they "resist the spirit." Many do so because they are told by the priest of whatever church they belong to, that "it is of the devil," and others, not church members, are often the slaves of society and the world, and prefer the things of the world to those relating to eternal life. The time will come when such will call for the spirit and it will not answer; for they must be taught the lesson that they cannot put off and on the spirit world at pleasure, and when they are launched upon, to them, an unknown sea they will regret their heedlessness,—their utter indifference to spirit promptings. Let us, therefore, keep in mind the admonition, and "defile not the temple."

B.

FOR LIFE'S SAKE.

Editor Light in the West:

No one, whose spirit has been cleansed and renewed through the love of Jesus Christ, can listen to the earnest inquiry after Light, (no matter from what source it may come, nor what their belief, nor if, indeed they condemn the very source of all *true* light,) without the purest love and tender sympathy of their heart being aroused, and becoming possessed with a longing desire to help and lead them out of the darkness. No one has received the Light without having been in darkness. Therefore have they on the mantle of charity for all. Such were my feelings when recently reading the first number of "Light in the West," in which was an article headed "For Christ's Sake."

"In the beginning was the Word, and the word was God." "In him was life and light." Life everlasting, and the word, Life and Light, were "made flesh and dwelt among us," that we, seeing the light, might be brought out of darkness unto that light, (that "lighteth the world,") and unto a nobler, higher life, which is the true life and the life that will live forever. Then, in one who has been redeemed and saved from this sin and darkness, (the sin, *unbelief*—the darkness, ignorance,) springs up the new life, *charged* with the spirit of love from Christ, seeking to do the will of the Father, which can only be done through love; aspiring to deeds and acts, that not only make their own lives happier here and hereafter, but that will bless the lives of all those with whom they come in contact. Then is not all the light and help we receive to be used for the benefit of life to make it holier and better, more what it must be to dwell in heaven? Then when the christian invokes God's bless-

ing to attend him in all his needs and especially that He will 'give His angels charge concerning him,' and bear him up, guiding and directing him in the path of duty and love, so that he may spend his life in a manner pleasing and acceptable to the Father, and not weary in well doing. Are not these prayers, these petitions, offered for the sake of life, *this* life, *future* life and *all* life to come? Jesus Christ always was and is still, the representation of life everlasting. Jesus is the *Light*, the *Love*, the *Life*;—then what can there be wrong, in the closing of a prayer in using the phrase: We ask it for Christ's sake, - for life's sake? Ah! in times past I could not comprehend its meaning but with my conversion to the belief in the gospel of Jesus Christ, came a peace and light that makes that phrase to me particularly sweet and full of meaning. So many are seeking light and understanding, and at the same time are neglecting and scorning the means used to bring light—thinking if they could see and understand they would believe. But Christ said, "If thou canst believe,"—"all things are possible to him that believeth." A great many have faith in prayer who do not believe in Jesus' power to save. The prayers of such, (with all the faith and trust they can command, even unto fasting) should be, "Lord! help thou mine unbelief." Mrs. B. N.

MATERIALISM.

Friend Editor:

Thy correspondent, "B.," has an interesting article in "Light No. 9," April 15; all articles that make people think are useful ones. I notice that our friend finds it hard to give up the God-idea; yet the terms he uses, "Father God and Mother Nature," show that he realizes that his God is, in fine, nothing separate and distinct from matter,—nothing that has a thinking, sentient mind.

The theory of evolution, and that it is continuous through all time, is a beautiful one; but is not devolution just as prominent a feature in all existence as evolution? Do not suns, stars, worlds, people and gods decay—go backward and go down, as a natural sequence of having gone up? Our world has, thus far, on the grand whole, seemed to be improving. All things appear to be passing on to a better and more perfect condition; but the day will come when undoubtedly retrogression will rule, and finally decay, silence and death will reign supreme—but not for all time, for "Nothing is Lost." Death and decay come, but from the ruins of the past spring into birth and being new forms and new lives. From all dead worlds new systems will be born. All space is full of matter, of worlds, suns and stars, and all worlds have their spring-time, summer, harvest and winter of life.

Nothing but "matter with its powers and potencies" is eternal. The rose blooms upon its slender stem. It rejoices in its splendor and fragrance but for a brief season, then fades and dies, never to be resurrected. The tiny

blade of grass lives its brief space and is gone forever. The tall pine and sturdy oak of the forest have their time to die and be no more. The ephemeral insect and the noble horse must yield to the stern decree,—and shall man, only a little higher in the scale of being, find himself exempt from the general doom?

Our friend asks, "Whence come these higher impulses?" To me the answer is plain. They come as a result of our five senses: they come precisely as do our lower impulses. They are born of our heredity environment and education. I cannot see that for us, as individuals, death is, or ever will be gain. It may be gain as regards humanity. The fresh young lives which replace ours, may be better able in the new vigor of a new existence to enjoy, than the old and worn out ones could possibly be, and therefore the continual passing away of the one, that the other may replace and renew, is on the whole, productive of the most happiness. Be this as it may, what is, is. Desires, wishes, hopes and fears will not change the immutable laws.

We are born of earth and by evolution are adapted to our environment. That we might have been still better formed for happiness has nothing to do with what is. Eternal or unmixed happiness is an impossibility. Perfect contentment is unattainable and undesirable: for to wish for nothing would be stultification. Eternal progression is also impossible for retrogression must come. Eternal life is impossible for death is just as natural as life, and just as certain. All we can do is to make the most and the best of man to-day, and build for the future of our race as we see that future shadowed forth in earth life.

ELMINA DRAKE SLENKER.

Shoreville, Va.

"GILDED HELLS."

Editor Light in the West:

If we ask one of those persons living in some of the gilded palaces of the city, if 'hell is not a condition of the mind,' the answer if honest, would unhesitatingly be "yes." And if we could wring from them the cause of their disquietude, we would find the root of the tree of wormwood and gall that was springing up in their souls to be "the love of money." Yet the mill grinds on, and match after match is made for money, for position, for convenience, or for some other cause, entirely foreign to true affection, and the result is—a gilded hell.

But this is not all. The children resulting from such unions are tainted with the evil,—with the spirit of inharmony and discontent, and the evil spreads, invading other hearthstones. Seeing this the world cries out, "Why all this iniquity?" and then proceed to hatch up a mystical devil, on which to lay it, when they themselves are to blame. Better remain single all one's life than to marry uncongenially simply for money. Poverty and privation are not the worst things that can befall us. Better wait and see if we will not meet the "right one,"—one whom we intuitively know is suitable than to have said, by the outside world, "She has married well—she has made a good match," when it is to us only a "gilded hell."

St. Louis, Mo.

B.

RELIGION. MORALS, AND LAW. WHICH SHALL PREVAIL?

[A lecture by Mrs. Cora L. V. Richmond, delivered in Chicago April 11 1886. Copied from "The Weekly Discourse."]

At first view one would naturally suppose that all these subjects belong together, and he would say, is not the highest religion also the highest morality, is not that the highest law?

A perfect theocracy would be an ideal government, but until human beings are perfect, there can be no perfect theocracy, and that is why a government like that in Rome does not govern the world. If it were possible to make theology one with man's daily interests, and with the highest sense of his moral judgment, unquestionably you would never need to have any government save that enunciated from the Mount of Olives; unquestionably you would never need to have any law but the Golden Rule and unquestionably the religious nature of man would move and govern in all his affairs, but when we use the word religion in the sense of this discourse we mean that religion which in a diversified manner is scattered throughout the whole world. That variety of mind which makes of morality and law one thing in China, another thing in India, another thing in countries ruled by Mohammedism, another thing under Roman Catholic power, and another thing under Protestant sway, and that which makes theology subservient to human interests, and bends the Golden Rule to the obliquity of man's conscience.

There are in civilized and enlightened nations of the world, throughout western Europe and in your own country those who claim that religion forms the basis of the various governments, but you have only to take one glance to show that either this is not true or else that they are not true followers of the christian religion that they claim. For here is Germany contending with sister christian nations; here is Russia warring with England; here is all Europe liable to be precipitated into an instantaneous conflict, and yet all worship at the same shrine, claiming Christ as their leader. Prince, Emperor and potentate claim from the hand of the Infinite justification of their conquests in the wars made against each other, and the whole history of Europe is based upon the idea that God favors the particular side in which the individual monarch of each nation is engaged. Besides these statements, many things have been done under the name of religion that the highest moral sense of the world has revolted at; you are filled with horror at some of the social customs of the east, their nations and religions sanction it; and under Mohammedian sway, under some of the rulers of Orient that which would be here morally monstrous is there tolerated. Undoubtedly could some of those nations, or their representatives visit your country they would be equally shocked at some of the customs that prevail here, they would feel that there were need of greater morality and elevation from their standpoint.

It is often the case that that which is legal and which is justified by both law and religion is intolerable to the highest moral sense, and communities rise up to overthrow it. For instance the Quakers interpreted the word of Christ to mean the words "peace and good will to all men," and refused to be one with

war-like Kings and governments and separated themselves from the armaments of war and all participation in any government or any society that could encourage war. When slavery existed in the southern states of America, it was both in accordance with religion, as interpreted by many christian divines, and with the law that slaves caught anywhere could be returned to their masters, and that it was the duty of all good citizens to give up the chattle slave to his owner, nevertheless the moral sentiment of many hundreds of people kept them from doing this, that which was known as the "under ground railway to Canada" was the moral passport of the slave to freedom and the moral sentiment of those engaged in it was beyond and above the law and the interpretation of the religion of that day. This was but a short time ago, yet it has so transpired that out of the great sacrifice of human life you do not know that kind of slavery to-day. It was once in keeping with the highest religion as well as the law of your puritan fathers, that those transgressing a certain letter of the law, like doing certain simple, ordinary things on the Sabbath were amenable to the penalty of that law. It was in keeping both with religion and custom and legal practice that many innocent people were incarcerated for simply doing that which according to the dictates of their conscience was not a violation of the Sabbath day. It was a sentiment in keeping with the religion and with the law of the puritans that enabled them to put witches to death, and Salem bears now the records, in her municipal store-room for such records, of the very slight and slender thread upon which innocent people were put to death for being something they did not know what, and doing something that they had no participation in. It is needless for us to go through the whole history of so called christian nations to point out the things that have been done in the name of religion, sanctioned by those in authority, under the highest interpretation of those calling themselves religious Kings and Rulers, putting thousands of innocent people to death. What were the wars between Roman Catholics and Protestants, what the long line of blood shed and massacre in France and in England but the spirit of this theological interpretation of religion making war against man, offsetting creed against human life and the interpretations of evangelical and ecclesiastical bodies against humanity? The hierarchy that can thus arraign itself against human life and human interest is immoral no matter under what name it has come, no matter what title it receives.

If under christian Kings and Rulers, if under King Henry the eighth and "good Queen Bess," as she was called, Roman Catholics could be put to death; if under Roman Catholic power the horrors of those massacres in France could occur, what might not take place under the name of religion. But Christ can no more be held responsible for these atrocities against human life and against human conscience, than truth, love and justice can be made responsible for the deeds that are performed in their names. A religion to be the guiding light of the world must be as perfect as the religion of Christ, a people to have that religion for their guide must be as perfect as the words and

teachings of Christ would make them if it were literally fulfilled. Between that exalted idea of human excellence and human government and the lowest standard of human degradation, vice and crime the law of nations is intended to stand. Such laws are fashioned by individual rulers, or associated bodies of legislators as are deemed advisable for the interests of the country. If the country is an empire the laws of the land are for the empire and not for the people. It is the empire that is to be preserved, it is the imperial power that must be maintained, it is that empire more than any life or any thousands of lives that must be considered. The Czar of Russia is the imperial power of the Russian government, and all human lives must bend to that power that the empire may be preserved.

If under a monarchy of less absolute power, where the people have more voice, like that of the federation of Germany or like that of England, then it is the country that must be preserved. In England it is "Her Majesty's government," not simply "Her Majesty" but the government, must be maintained at all hazards, at all price, the people having somewhat of a voice in that decision. But the laws that regulate each nation and the methods of the government of each nation must in a great measure afford a gauge to determine the amount of moral and spiritual advancement that is there. Your own country with almost perfect laws, is oftentimes very badly governed. Why? Because the moral sense of the people who form the basis of the government is not always active to the emergencies of the hour; the laws are prevented from their original intention to serve the machinations of those who are willing to become demagogues and serve mere party spirit or to serve the more selfish ends of individual power and individual gain. There is no king or ruler in this country to serve and your legislature is based upon the representation of the people more or less perfectly, so in the absence of a king your nation has created one, and that is the god of Mammon, ruling the whole world, it is true, but secondary in some nations to the theocracy or imperial power.

(TO BE CONTINUED.)

ALIVE, OR DEAD?

PORTLAND, Me., May 14.—A local paper publishes the following which is not regarded in any sense as a fake: For many years there lived in this city a man whose name was a household word with our citizens. He was a member of a noble profession, and honored his ministry as it deserved to be honored. His "fame was in all the churches," he lived an honored, active, faithful, most devoted Christian life, and he died a death that was worthy of the man. He was laid to rest by his friends and family, and was followed to the grave by many who had been aided and assisted by the good man in life. A stately monument marks his last resting place, and his memory is still held in high honor and respect. Last week his son was walking down Congress street one evening, and when almost opposite the first parish church, he looked down the street and noticed ahead a familiar looking figure. He was startled by the close resemblance to his departed father, and quickened his walk. In front of the City Hall where the electric light makes it as

bright as day, the man ahead stopped and turned about. The two stood face to face and each knew the other. The heart of the son almost stopped beating. He saw his father—not a shadow, but as he was alive.

"Father," he said.

"Yes, don't be afraid," was the reply of the parent, as he shook the hand of his son and walked with him down the street. The two who had so strangely met walked together for a long time. Not the shadow of a doubt existed in the mind of the son in regard to the one fact—his companion was his own father, as of old. He was calm, confident, and dear to him. What message the father brought to the son from beyond the confines of the grave we do not know, but if there is to be confidence put in human testimony—in testimony that would be accepted without hesitation in a court of law—then it must be believed that a man who has for years rested in his grave, or is so believed to have rested, has appeared and been seen by those who know him, for we are told that to the testimony of his son is to be added other evidence of an equally strong character.

—St. Louis Globe-Democrat.

"Papa, does God tell you what to write in a sermon?" The minister replied hesitatingly in the affirmative: "Then papa, why do you scratch it out again?"

CHIRO-PSYCHOMETRY.

PROMINENT PERSONS WHO CONSULT PALMISTERS—
THE ASTRAL THEORY—SPIRIT AND MATTER
—USES OF THE HAND—MYSTICISM
AND THE HAND—CHANGES
IN THE HAND.

BY ROBERT ALLEN CAMPBELL.

VI.

Palmistry as a method of fortune-telling is now practiced by many in Europe and a few in America, and among them are numerous scholarly gentlemen and ladies who eloquently and plausibly defend the Astral theory and claim for their divinations all the certainty of science. Those who practise it are patronized by people in all stations of life, ability and intelligence. Many of undoubted learning and of general ability, occupying respectable and responsible stations in life, gladly and repeatedly consult the palmist and often make or modify their plans in accordance with his reading, most of whom would scarcely admit any credence, much less full faith in the occult foretelling. Napoleon, the duke of Wellington, Sir Walter Scott, Daniel Webster, A. T. Stewart, Cornelius Vanderbilt and hosts of others just as able, successful, sensible and celebrated, have consulted palmists and it is claimed they have acted, more or less confidently, upon their predictions and suggestions.

Having said this much of palmistry, most readers will be interested in a brief outline of the "Astral theory," upon which all palmistic divination is based.

THE ASTRAL THEORY.

The sun, moon and planets each exercise a distinct and peculiar influence upon man. This influence begins at conception, continues with increasing effect during gestation, and develops its culminating plenitude at birth; the ruling planet at this time exercises such power over the babe as to stamp its character upon the entire

life. This astral influence extends not only to the life in general, but likewise to the particulars of thought and action in minutiae. This astral influence is conveyed to man, and acts upon him through the astral light. The astral light, the palmist tells us, is composed of the seven fluids which emanate from the seven primary planets respectively. These fluids separately and in their combinations are tempered and modified by the sun and moon. The individual influence of each planet acts upon man by means of this fluid which reaches him through the mount in the hand bearing its particular name. The combinations of these fluids exert their power upon man as they reach him through the different lines in the palm. These different astral fluids which act upon the man through the hand, separately and conjointly, determine the man's life, according to his past history of disease and fortune, as well as deciding his future in these respects. The hand is, therefore (according to this theory), the reflection of the man; showing his past history, present condition, and foretelling his future fortune and fate. The past and future, the palmist argues, are alike unknown without the historian and the prophet. The future is as clear to the prophet as the past is to the historian, and the prophecy of the future, written in the hand by nature and the gods, is clearer to him who can read that language than any moral history can ever be. It is no more wonderful, they say, to read the future from the hand than it is to give a history of the past from the same source. Each is an equally clear page to him who can read the signs written there by the planets. Palmists disclaim any absolute fatality in the signs of the hands. These signs, they say, are rather warning, for man's use and benefit; they predict the temptation and the opportunity—the threat of one planet, the favor of another. It is still largely in man's power to choose which he will hear or accept, or mayhap make one annul the other. Hence, every man may to a great extent court the favor of the beneficent planets and thereby thwart the ill designs of the malevolent powers; that is, he may essentially determine his happiness, but he cannot materially change his trials or his opportunities.

Such is a short review of astral or fortune-telling palmistry, with which the writer of this article has no sympathy. We will in the next article unfold the principles and particulars of its natural but more scientific and philosophic descendant and successor, chiro-psychometry.

Having followed the usual orthodox method of telling my readers what chiro-psychometry is not, I am now like the painter when he has laid in his background of neutral tints, ready to enter upon the affirmative and declare what my theme is, viz:

THE HAND AS AN INDEX OF CHARACTER,

And my position is that the hand does reveal to the reader, who understands its language, the character of the person. I do not claim, as did Anaxagoras and as do the Astral palmists, that man is wise in virtue of his having hands; but that man being wise, he has hands by which to use that wisdom. A man is not a poet, a musician, an orator or a mechanic as a result of any special features or combination of lines or mounts in his hands. A man, however, being of a certain character, and in possession of certain powers, has hands which reveal that character, and which are best adapted to use those powers.

As in these articles I shall frequently speak of the soul—the spiritual man—the real man etc., I shall first try to define what, in this connection, I mean by these terms. By these terms I wish to be understood as meaning the living entity of affection, thought and action which gives character, personality and identity to the individual. In a word, I mean the internal, vital force which causes the body to be and to live. We all recognize that John Smith who walks the streets, who feels, and thinks, and acts, is a different entity from the body of John Smith which lies in the coffin or moulders in the tomb. We all recognize that there is a something which we love as it sweetly beams through an angelic countenance—and which thrills us with delight as it looks fondly upon us through loving eyes, and the absence of which we weep as we take a lingering farewell look at the face of what was but yesterday a sainted mother or a beloved wife. I simply desire in these articles to be understood as meaning by the soul, spirit, etc., that entity which makes the difference between a living man and a dead carcass—that entity which constitutes the difference between a noble, loving husband and father at the head of the table and a green mound in the city of the dead—that entity which makes the difference between a cheerful, happy home, beautified and sanctified by a mother's love, and a dreary visit to the cheerless churchyard. As I am considering the soul and body as connected and working together, in life, the question of the soul's immortality (in which I fully believe) is not here discussed. I also use the words soul, spirit, real man and spiritual man, almost interchangeably—which for the purpose of this discussion is permissible, while strictly speaking they are far from identical. With this explanation there need be, I think, no misunderstanding.—*Continued in our next.*

FOR YOUNG PEOPLE.

The oldest and every way the best young people's paper in the country is the *Youth's Companion*, of Boston,—a weekly paper, published in quarto form, and finely illustrated. It grows fresher as its years increase, and has been familiar to us for a generation.

It has perpetuated itself and swelled its subscription list to 350,000 by the generosity of its publishers and the ability with which it has been conducted. We know a pair of bright eyes that snap every week at the sight of it. The publisher will send you sample copies, or will send the paper weekly one year for \$1.75.

BOOK AND OTHER NOTICES.

EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM.

A new copy of this little book, copyrighted by Colby & Rich, Boston, in 1876, has found its way to our table. Words said in its praise would seem like reiteration. A meadow which yielded a crop of hay last year, will this summer send up a harvest of grass to be gathered and stored away; just so the well grounded truths of Spiritualism, which were penned by the author and gathered into this little volume, will yield a harvest of fresh thought to every one who will read it, or for the first time peruse its pages. Those who talk and write against Spiritualism and Spirit Magnetism would do well to read this book; then if they have any honesty and reasonable intelligence they will have received from

it a fair knowledge of that which they oppose. We know a great many people that should read it for this purpose if not for the truth's sake.

MEETING OF SOUTHERN ASSOCIATION OF SPIRITUALISTS IN 1887.

To all who are interested in Spiritualism in St. Louis and vicinity, we will say that many of the officers and members of the Southern Association of Spiritualists look upon St. Louis as the proper place to hold their next Reunion Convention in 1887. We have been rather authoritatively asked the question whether the friends of the cause here would favor it and if so whether they would take the necessary steps to secure it. The association expended about \$300, at the Louisville meeting, and doubtless the amount would be doubled if it were held here. They furnish the speakers and mediums, paying the R. R. fare and salaries and do the necessary advertising. The local friends where the meetings are held furnish a suitable Hall and choir and board the engaged speakers and mediums and secure special rates for all others who pay their own bills.

The association takes up certain collections and sometimes door fees, receives contributions and membership fees, etc., all of which are equally divided between the Southern association and the local one, each retaining what they received from solicitation previous to the meeting. The undertaking on the part of the St. Louis association would not be an arduous one, while the benefits to be derived from such a meeting in our city would be many and great. In order to get the views of St. Louis we request all the friends of the cause in this city and vicinity to send an expression of their views to office of *LIGHT IN THE WEST* (not for publication) before the 10th day of June, so that we may assist in giving definite shape to any movement in this direction by the many friends whom we think will interest themselves in it.

The place of holding the next reunion anniversary will be settled upon at the meeting of the Southern Association in August and our proposition to them must be presented then, so there is no time to lose on our part.

WORK IN ST. LOUIS.

If we all read a communication that appears on another page concerning what we are doing—or rather what we are not doing—here in St. Louis it will give us a pretty correct idea of how we appear to others. This letter will cause our friends every where to cast their eyes over here upon us to see if these things spoken of are true. Are we conscious of having done our duty so that we can remain under this gaze unblushingly? Had we not better blush and go to work with a will to do better?

AGENTS.

Our paper has no General Agent other than the Business Manager. He is deemed all that is necessary at present and to him all persons who choose to do work for the good of the cause or paper can report and arrange for such commission as may be agreed upon. We at one time thought of appointing a General Agent for St. Louis and vicinity but failing to accomplish this as we desired, it leaves every one who wishes to work for the paper on the same footing. Major Mellon was the first one with whom we talked of doing this and when the plan was abandoned it gave rise to the impression, and perhaps asser-

tions in two or three instances, that he had cut off from having any thing at all to do with the paper, we want to say here once and for all that we cheerfully accept the work of Major Mellon and every other good man and woman who will aid the paper, your own LIGHT IN THE WEST.

TERMS.

Again we must refer to terms and say that we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment.—\$1.50 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

A SUBSTANTIAL GOOD WISH.

EDITOR LIGHT IN THE WEST: Dear Sir,— Please insert the following notice in your columns, to wit: From June first to September first, I will answer all letters of a business character addressed to me free of charge, when accompanied with a receipt from you to them for one years subscription to LIGHT IN THE WEST, dated after May 15 and three stamps. I do this to show my appreciation of your journal and trust that all friends of our cause whom I can assist will take advantage of this offer. Yours Respectfully,

MARY M. MCGINDLEY,

Clairvoyant and Business Medium.

Mandan, Dakota, May 6, 1886.

SPECIAL NOTICES.

We invite attention to our Jan. 15 issue; in which it may be seen that we purchased, paid for and absorbed the only spiritualistic journal in the city or in this region and thereby harmonized with our own work the good will, not only of that elder paper, but of its supporters, who, without exception express themselves as being entirely pleased.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have lists of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you.

Any subscriber who does not receive the paper by mail regularly and quickly after the 1st and 15th of each month, will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

WHO WILL HELP US.

We will send LIGHT IN THE WEST, THREE MONTHS to any person who will send us the names and addresses of FIFTY persons who are Spiritualists, so that we may address and mail them sample copies. BUSINESS MANAGER

PUBLICATIONS FOR SALE.

Having arranged with other publishers, we offer the following list of books, or any others that may be wanted, at their prices. Those who read LIGHT IN THE WEST regularly will find extended notices of these publications from time to time, which we have not room for all at once. All in paper covers unless mentioned as bound, and all sent postage paid. Send money to BUSINESS MANAGER, same as elsewhere directed in LIGHT IN THE WEST.

BOWLES' PAMPHLETS.

Interviews with Spirits,	\$55
Experiences in Spirit Life,	27
Contrasts in Spirit Life,	65
Later Papers	11
Materialization, true and false by E. S. Wheeler, ..	17
Elsie Ainslie, a victim of social wrong,	27
The Relation to the Spiritual and Material Universe. 7	

FARADAYS' PAMPHLETS.

Birthplace of Jesus,	11
Evolution of Man,	17
How we think,	17
Jesus Christ a Fiction,	55
Origin of Life,	11
Origin of Religions,	11
Obsession,	11
The Law of Control,	17
Who wrote the New Testament,	11
Evidences of a Future Life, Capt. H. H. Brown	11
Spiritualism, what is it, Col. D. M. Fox,	17
Obituaries of Bible Characters, M. P. Roscerans, ..	50
Spiritualism vs. Orthodoxy, Mrs N. P. Fox,	15
God, Heaven and Hell, spiritualistic view	10
Autobiography of Henry C. Gordon	15

Purchase all the above at \$4.75

and we will credit you with one year's subscription to LIGHT IN THE WEST.

The Phantom Form, Mrs N. P. Fox, bound,	1.00
Golden Key, or Mysteries beyond the Veil, Mrs. N. P. Fox, bound	2.00
Clear Light in the Spirit World, bound	1.25
Thos. P. Hazard's pamphlets, Modern Spiritualism, Autobiography of H. C. Gordon, Organization, Death Penalty a failure, God, Heaven and Hell in light of modern spiritualism, five for	35
Richards' Crown, handsomely bound	1.50
Jeanne D'Arc, heroine of New Orleans	40
Shadows, nicely bound	1.25

Purchase all the above at \$7.75

and we will credit you with one year's subscription to LIGHT IN THE WEST.

INGERSOLL'S WORKS Paper, bound

The Gods	\$50	\$1.00
The Ghosts	50	1.25
Some Mistakes of Moses	50	1.25
Interviews on Talmage	50	1.25
What must I do to be saved	25	
The Christians Religion	50	1.00
Orthodoxy	10	
Vindication of Thos. Paine	10	
Address in the Civil Rights Bill	10	
Ingersoll catechised, just out	65	

Purchase all the above at \$3.00 \$6.75

and we will credit you with one year's subscription to LIGHT IN THE WEST.

Ingersoll's Lectures 1 volume 13 3/4 pages, half calf, ..	f.00
Prose Poems and selections—agemo—bound 2.50	
half calf 4.00, Turkey Morocco 7.50 full tree	
calf, finest style and finish	9.00

Purchase the two above for \$14.00

and we will credit you with one year's subscription to LIGHT IN THE WEST.

Indefinite school Teacher and Handsomest Woman in one pamphlet E. D. Slenker	\$20
Johns Way E. D. Slenker	15

There has another star appeared in the East away up in Maine this time and is called the Eastern Star. A sample copy may be had by sending to G'enburn, Me., or better get it a whole year by sending \$1.

DIRECTORY COLUMN.

This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name, Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00. one year \$15.00 payable monthly or quarterly in advance.

Address or send draft on St. Louis, New York or Postal Note, Post Office order, or small amounts in Registered letter.

LIGHT IN THE WEST,

314 Chestnut Street, - - - - - St. Louis Mo.

Campbell, R. A. 418 1/2 Olive St. Teacher and practitioner of Psychic Healing and Palmistry. Office hours 1 to 3 P. M. Consultation free. Correspondence solicited

Cordingley, Geo. V. independent Slate Writer, holds daily and nightly seances at his home, 1604 Pine St.; also teaches developing classes every day and evening.

Hostetter, Thos. No. 2125 Olive St. St. Louis, Mo. Magnetic. Treats diseases with great success, using no medicine.—see advertisement in this paper.

McGindley, Mrs. M. L. Mandan, D. T. Clairvoyant and Business Medium. Six questions answered for \$1. Life Horoscope sent for \$2. satisfaction guaranteed

Mellon, John S. 710 Olive Street., St. Louis, has for sale lands in Missouri, Arkansas and Texas. Also agent for the St. Louis Wire Steam Washer

Thayer, Mrs. M. B. 323 West 34th st., New York City. Seance every Thursday eve. Manifestation of flowers. Independent Slate Writing.

Thomas, Dr. R. M. Cardington, Ohio, Manufacturer of Electro Magnetic Battery and Supporter combined, for either sex Prices \$10 & \$12. See ad. in this paper.

OUR CLUB LIST.

We will send LIGHT IN THE WEST and any of the following publications one year at the price opposite each.

Banner of Light.....	\$3.25
Freethinker's Magazine.....	1.50
N. D. C. Axe.....	2.00
Religio-Philosophical Journal.....	3.00
Saint Louis Magazine.....	1.50
St. Nicholas.....	3.00
The Beacon Light.....	2.50
The Century.....	4.00
The Gnostic.....	1.50
The Golden Gate.....	3.00
The New Thought.....	2.00
The Rosarium.....	1.50
The South'n Cult'r & Dixie Farmer....	1.50
The Watchman.....	1.50
The Whip.....	2.00
The Word.....	1.25

FREE FOR ONE MONTH TO INVALIDS

Treatment and Medicines Furnished.

Send six cents for particulars to the wonderful healer of chronic diseases,

Dr. FRANKLIN WRAY, Andrew, Iowa.

Free Thinker's Magazine.

H. L. GREEN, EDITOR and PUBLISHER.

Published Monthly at Salamanca, N. Y.

Single Number, 25cts.

Six Months, \$1.00; One Year, \$2.00.

The Southern Trade Gazette.

Devoted to the Business Welfare of the South.

Subscription \$1 00 per Year.

JAS. L. RUBEL President.

CHAS. H. SMITH Secretary and Treasurer.

CHAS. H. SMITH EDITOR.

Address all communications to

Gazette Pub. Co., - - - Louisville, Ky.

THE GOLDEN GATE.

A large eight-page Weekly Paper, "Devoted to the elevation of humanity in this life, and a search for the evidences of life beyond." J. J. OWEN, Editor and Manager. MRS. MATTIE P. OWEN, Assistant, San Francisco, Cal. Terms—\$2.50 per annum. Send for sample copies.

THE NEW THOUGHT.

A vigorous 8-page journal, devoted to Spiritualism, General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at MAQUOKETA, Ia. The organ of the Mississippi Valley Association of Spirit alists.

Terms of Subscription:

One year..... \$1.50 | Three months \$.40
Six months75 | Single numbers 0

The New Thought will be sent to new subscribers on trial three months, for 25 cents—a sum which barely covers the price of blank paper and press-work.

Address all communications to

Moses Hull & Co.,
MAQUOKETA, IOWA.

HELPS TO LITERATURE STUDY.

1. Outline Studies in Holmes, Bryant, Whittier, their Poems. 32 pages. 10 cents.
 2. Outline Studies in the Poetry and Prose of James Russell Lowell. 31 pages. 10 cents.
 3. Ten Great Novels. Suggestions for Clubs and Private Reading. 23 pages. 10 cents.
 4. Selections from Robert Browning and others for Children, Teachers and Parents. 62 pages. 20 cents.
 5. Unity Clubs. Suggestions for the formation of study Classes in Literature. 21 pages. 5 cents.
- The Five Pamphlets, post-paid, 50 cents. Address
CHARLES H. KERR & Co., 175 Dearborn St., Chicago.

BANNER OF LIGHT.

The oldest journal in the world devoted to the SPIRITUAL PHILOSOPHY. Issued weekly at Bosworth Street (formerly Montgomery Place), Boston, Mass. COLBY and RICH.

PUBLISHERS & PROPRIETORS.

Isaac B. Rich, Bus. Mgr., Luther Colby, Ed'r., John W. Day, Ass't Ed'r.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS of INTERESTING & INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

Terms of Subscription, in Advance.

Per Year..... \$3.00
Six Months, 1.50
3 Months,75

Postage Free

Advertisements published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Specimen copies sent free.

COLBY and RICH
Publish and keep for sale at Wholesale and Retail a complete sale assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books.

THE NORTH AMERICAN.

The Oldest, Largest, Cheapest and Best daily newspaper printed in the United States for 1 cent a copy or 25 cts a month by mail.

Large paper, 8 pages, 64 columns, latest news and best of reading matter. Send for sample copy to

THE NORTH AMERICAN,
PHILADELPHIA, PA.



44th YEAR.

The Great Farm, Industrial and Stock Periodical of the South.

It embraces in its constituency the intelligent, progressive and substantially successful farmers of the South, and as an advertising medium for the Merchant, Manufacturer, Stock Raiser and Professional Man, is ABSOLUTELY UNEQUALLED. Space judiciously employed in its columns is always remunerative.

Advertisements, per line, - - - - \$0.
Subscription, per annum, - - - - \$1.50.
Address, CULTIVATOR PUB. CO.,
P. O. Drawer 8. ATLANTA, GA.

The Franklin Publishing House

Is the Leading Book and Job Printing, Blank Book and Electrotyping House in the South.

CONSULT US BEFORE PLACING ORDERS.

JAS. P. HARRISON & CO.,

GEO. W. HARRISON, } 32 & 34 W. Alabama St.,
Sec'y & Treas'r. } ATLANTA, GA

The American Nonconformist.

Edited by James Vincent, and published by H. & L. Vincent, at TABOR, IOWA.

Now in its VI volume. Devoted to total and immediate emmanicipation from slavery to bondholders, railroad corporations, national banks and ecclesiastical dictation. Terms, \$1.50 per an-

CORNS EXTRACTED,

Without Pain.

25c each. All troubles of the feet treated in a skillful manner.

Dr. N. Kennison & Son.

Also a lady manicure to attend to the Finger Nails

623½ Olive Street, St. Louis.

H M. GOETTLER and CO.
1260 S. BROADWAY.
KEEPS A LARGE LINE OF
Hats! Hats!
Established 1863.
Correct Styles at Moderate Prices.

Nature's own Restorer, Electricity.



Dr. R. M. Thomas' Electro Magnetic Battery and Supporter combined has restored many invalids to health and happiness, after the most eminent Physicians had failed. Prof. A. B. French of Clyde O. says "your belt has done more than you claimed it would for me." Invalids should investigate this wonder of wonders that is used and endorsed by Physicians. Can be worn by either sex, a specific for all kidney disease, rheumatism, female weakness, general debility, nervousness, and many ailments flesh is heir to. Price of Belt furnished in red morocco \$10 white kid \$12. when ordering send size around back and abdomen. Send 4cts in stamps, and leading symptoms to Dr. R. M. THOMAS, Lock Box 417 Cardington, Morrow Co., Ohio. and he will return you a scientific diagnosis, and book of testimonials free.

Mrs. E. Shaw
2706 INDIANA AVE.
SPIRITUAL READER.
FOR LADIES AND GENTLEMEN.

Office Hours 10 to 4.

Take Gravois Road Cars.

Mrs. Lankton.
SPIRITUAL READER

For Ladies and Gents.

Hours from 8 a. m. to 6 p. m.

No. 108 North 13th S. Bet, Chestnut & Pine Sts.

Mrs. EMMA MAYER
Of San Francisco, Cal.

Trance Test & Healing Medium.

Consultations Daily from 9 a. m. to 9 p. m.

2641 Olive St. - - - St. Louis Mo.

UNA. F. SILVA,

A responsible and reliable

CLAIRVOYANT AND CLAIRUDIANT MEDIUM.

Gives sittings daily and may be consulted by mail.

1240 FRANKLIN AVE., ST. LOUIS, MO.

THOMAS HOSTETTER,
MAGNETIC.

No. 2125 OLIVE STREET,
ST. LOUIS, MO

No Medicine Used.
At Home from 7 to 9 a. m. and from 4 to 7 p. m.

DR. J. C. PHILLIPS,
Clairvoyant & Magnetic Healer.

My powers and skill are well known to the public.

Correspondence Solicited.

OMRO, Wisconsin.

FITS To those afflicted with this terrible disease we say,—do not be discouraged when your physician says your case is incurable. I guarantee to cure if you try my special treatment. Correspondence Solicited.

MARY DUFF,
CLAIRESCENT PHYSICIAN.
107 N 8th St. - - - ST. LOUIS, MO.

Painless Dental Rooms.
S. E. Cor. Ninth and Washington Ave.,



Dr. D. JACOB.
Dr. I. RADOMOKY.

HOW TO BECOME
A MEDIUM
IN YOUR OWN HOME.

I WILL send you a 16-page pamphlet, containing full instructions, and a sealed Letter designating all your phases of mediumship, also a copy of The Riddle of the American Spiritual Sphinx, or the Lost Key Found, and a sample copy of N. D. C. Axe, for ONLY 15 CENTS in one or two-cent stamps. Address J. ALBERT BLISS, No. 474A, Broadway, Boston, Mass. Blackfoot's Magnetized Paper, to heal the sick, 10c. per sheet, or 12 sheets for \$1.00. Developing Paper for \$1.00.

Phrenology & Physiognomy

Thorough examinations with or without chart. Over thirty year's scientific knowledge. Fowler's works for sale. Families visited. Prof. T. M. GUERIN, 1217 Washington Ave., - - - ST. LOUIS.

JAS. DURELL,

SPIRITUAL READER & MAGNETIC HEALER.

Chronic disease treated without medicine. Letters of inquiry promptly answered. Important changes of life shown and how to prevent them.

Office Hours from 9 a. m. to 4 p. m.

1217 Washington Ave., - - - ST. LOUIS, MO

C. L. HERRING.

Magnetic Physician.

No medication or electricity. Hurst's New Hotel, corner Broadway and Chestnut st., Parlor No. 1.

Phoenix Book and Stationery Co.

Formerly at 703 Olive street, now at 625 Locust street N. E. corner 7th street, St. Louis.

A large and complete assortment of New and Old Books, rare and scarce Works. A fine stock of Stationery, Writing papers, Envelopes and Blank Books etc., Periodicals and Papers, Spiritual and Scientific Literature a specialty.

BEN MILLER,

Fashionable

HATTER,

GLOVES, UMBRELLAS, etc.

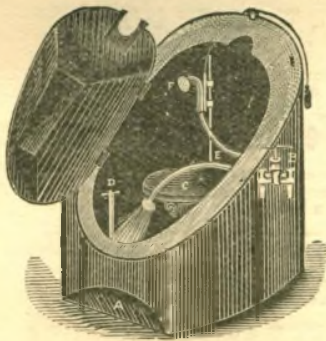
605 Franklin Ave., St. Louis, Mo.

Magnetism!

C. TUCKETT, 914 Locust St.

My Magnetic Power over Rheumatism, Paralysis, Neuralgia, Pains in Pit of Stomach, Female Complaints and Pains in the Back is wonderful. No medicines given. Hours, 9 to 12 Sharp. I have the highest testimonials in the city. Consultation free.

AMERICAN DEPURATING BATH.



The American Depurating Bath will be found superior to anything ever offered for the cure of all contagious diseases acute and chronic. By this bath pure air is respired at a temperature below the normal standard of the true blood, the result of which is that the force and frequency of pulse are not greatly augmented, and there is less tendency to congestion of the brain being induced than when air at a high temperature is respired, thus obviating the necessity of applying ice water to the head, which prevents the depuration of effete matter from the surface to which the ice water is applied. During the entire time of bathing the person is completely protected from the inhalation of effete matter and poisonous inhalations from his own body or the bodies of other bathers. The submerging of the body in water arrests depuration from the skin, whereas by the application of water in sprays, as in this bath, the elimination of effete matter is rapidly increased. It admits of administration of medicated vapor. It is fully adapted to all the wants of household, public and hospital use. (See card in Directory Column.)

PRICE, \$75.

Cash sufficient to cover Express Charges must accompany Orders.

Address, WM. CURRAN, M. D., 213 N. 14th St., St. Louis, M

THE

VANDALIA

LINE

Pennsylvania Route.

BETWEEN

ST. LOUIS AND NEW YORK AND THE EAST

It is acknowledged to be the

QUICKEST, SAFEST and BEST LINE.

FOUR Hours Quickest between

St. Louis & New York

Two Trains Daily Each Way With

Pullman's Hotel and Buffet Sleeping Cars, through without change, passing through Indianapolis, Columbus, Pittsburg, and Philadelphia.

No Change of Cars of Any Class between

St. Louis & Pittsburg

Trains Running Through solid.

RATES as LOW as by any other Lines.

Apply to ticket agents of connecting lines, and in purchasing tickets, be sure that they read, over

Vandalia and Pennsylvania Route.

For further Information apply to

E. A. Ford,

GENERAL PASSENGER AGENT,

ST. LOUIS, MO.

Art Rooms & Looking Glass Store.

CHOICE PAINTINGS and ENGRAVINGS.

Regilding and Repairing.

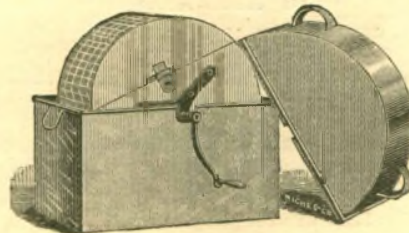
Removing, Hangings, and everything in Looking-Glass and Picture line. Call or send to

Geo. M. Harding.

1225 OLIVE STREET, ST. LOUIS, MO.

ST. LOUIS WIRE STEAM WASHER.

Office 710 Olive Street, St. Louis, Mo.



The Greatest Invention of the Age.

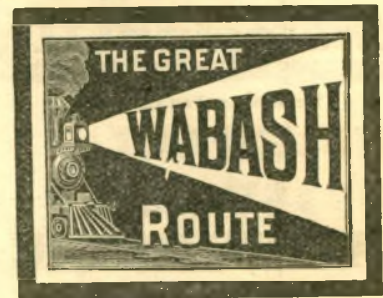
A child eight years old can operate it. Does not wear or tear the clothes as the washing is done entirely by the power of steam.

Saves labor, time, soap and clothes. The machine will wash 25 shirts in 25 minutes.

The machine passes directly through the clothes and washes them evenly and not in streaks, and bleaches them at the same time.

PRICE \$6.00

THE POPULAR RAILWAY OF THE CENTRAL STATES.



ONLY LINE

Reaching by direct routes all the following large cities:

ST. LOUIS, INDIANAPOLIS, CHICAGO, FORT WAYNE, DETROIT, LAFAYETTE,

TOLEDO, HANNIBAL, SPRINGFIELD, KEOKUK, QUINCY, PEORIA,

KANSAS CITY, COUNCIL BLUFFS, ST. JOSEPH, OMAHA, DES MOINES, OTTUMWA,

Embracing the Principal Points of the Six Great States of Michigan, Ohio, Indiana, Illinois, Iowa and Missouri, with Branch Lines or Close Connections to other cities not mentioned above.

THROUGH SLEEPING CAR LINES

Between St. Louis, New York and Boston, via Niagara Falls; Chicago and New York, via Detroit and Niagara Falls; St. Louis and St. Paul and Minneapolis; St. Louis and Chicago; St. Louis and Kansas City; St. Louis and St. Joseph; St. Louis and Council Bluffs and Omaha; St. Louis and Des Moines; St. Louis and Toledo; St. Louis and Detroit; Chicago and Kansas City; Kansas City and Des Moines; Detroit and Indianapolis.

THE BEST ROUTE

Via Detroit or Toledo, to all parts of the EAST; via Detroit, Chicago, Ottumwa or Des Moines, to all parts of the NORTH; via Indianapolis, St. Louis or Kansas City, to all parts of the SOUTH; via Kansas City, St. Joseph or Omaha, to all parts of the WEST.

NO LINE CAN EQUAL THE CAR SERVICE

OF THE

GREAT WABASH ROUTE

It includes Handsome New Coaches, Luxurious FREE Reclining Chair Cars, the Best Equipped Dining Cars on the Continent, the latest and most Elegant Pullman Buffet and Sleeping Cars, the Splendid and Novel Mann Boudoir Cars and Palace Woodruff Sleeping Cars.

EVERYONE WHO TRAVELS should determine before starting to make a portion of his journey, or all, if possible, over the **WABASH, ST. LOUIS & PACIFIC RY.** Any Coupon Ticket Agent in the United States or Canada will sell you tickets via the **WABASH** and give all desired information. For Maps, Time Tables, etc., write to

F. CHANDLER, Gen'l Pass. and Ticket Agent, ST. LOUIS, MO.

THE NEW YORK BEACON LIGHT.

An Independent Weekly Spiritual Journal, giving messages from our loved ones in spirit life and containing matter of general interest connected with Spiritual Science.

Free from controversy and personalities.

Mrs. M. E. WILLIAMS, Editor and Publisher.

Subscription Rates:

One Year, \$2.00. 6 Mon., \$1.00. 3 Mon., \$0.50.

POSTAGE FREE.

Rates of Advertising:

One dollar per inch for first insertion; fifty cents for each subsequent one. No advertisement inserted for less than \$1.00

Specimen Copies sent free on Application.

Newsdealers supplied by the American News Co., 39 and 41 Chambers Street, New York.

All communications and remittances should be addressed to Mrs. M. E. Williams, 232 West 46th St. New York.

Ohio and Mississippi R'y

The Direct and Fast Line to

**CINCINNATI,
LOUISVILLE,
WASHINGTON,
BALTIMORE,
NEW YORK & THE EAST.**

**3 SOLID DAILY TRAINS to
CINCINNATI and LOUISVILLE**
10 HOURS, with Through Day Cars, Parlor Cars and
space Sleeping Coaches. No Change of Cars for any class of
passengers.

2 DAILY TRAINS

**To Washington in 28 Hours
To Baltimore in 29 Hours**

This is 4 HOURS QUICKER than the fastest time by any
other line.

The Day Express has elegant Day Coaches and Luxuriant
Parlor Cars, from St. Louis to Cincinnati, connecting with
sleeper for Washington and Boston.

The Night Express has sleepers through without change. No
other line from St. Louis runs Through Sleeping Cars to the
NATIONAL CAPITAL.

PALACE BUFFET SLEEPING CARS
are run by the "O. & M." Night Express from
ST. LOUIS to NEW YORK
—DAILY—

Without Change in 39 Hours.

BEST ROUTE TO JACKSONVILLE
And Winter Resorts in the Southeast.

The Double Daily Lines of Parlor Cars and Palace
Sleeping Coaches by this Line from

St. Louis to Cincinnati & Louisville

Taking direct connections at both points with morning and
evening Express Trains, having Palace Hotel and Sleeping
Cars to Chattanooga, Atlanta, Macon and Jacksonville with-
out change.

No Ferries or Transfers by this Route!

**The Only Line running a Sleeping Car
of any description between
St. Louis & Cincinnati.**

For Tickets, Rates, or any particular information call on
ticket Agents of connecting lines, West, Northwest and
southwest.

Or in St. Louis, at 101 & 103 N. Fourth Street.

W. W. PEABODY,

Pres't and General Manager,

CINCINNATI, OHIO.

G. D. BACON, Gen'l Western Passenger Agent,
ST. LOUIS, MO.

W. B. SHATTUC,

General Pass'r Agent.



**3 TRAINS DAILY TO 3
Kansas City.**

**DIRECT CONNECTIONS AT
Kansas City and Omaha
TO ALL POINTS IN THE WEST.**

**2 Trains Daily To 2
Leavenworth, Atchison,
St. Joseph & Omaha.**

**Elegant Pullman Palace Sleeping and
Buffet cars on all trains
—Chair Cars Free.—**

THE IRON MOUNTAIN ROUTE

**IS THE ONLY LINE DIRECT TO ALL POINTS IN
ARKANSAS and TEXAS.**

**ONLY ROUTE TO THE
FAMOUS HOT SPRINGS.
OF ARKANSAS.**

**ONLY ONE CHANGE OF CARS BETWEEN
St. Louis & San Francisco
Solid Trains Through to
Memphis, Tenn., and
GALVESTON, TEXAS.**

**Daily line of sleeping cars through to
MEMPHIS & NEW ORLEANS.**

W. H. NEWMAN,
Gen'l Traffic Manager.

H. C. TOWNSEND,
Gen'l Pass. and Ticket Agt

ST. LOUIS.

LUXURY!

—) THE (—

Bee Line Route!

(I. & St. L. and C. C. C. & I. Ry's.)

With its New Equipment, Excellent
Road Bed, and possessing every ap-
pliance for Luxurious Travel known
to be serviceable, offers to passengers
for

**INDIANAPOLIS, CINCINNATI,
CLEVELAND, BUFFALO,**

—) AND ALL (—

NEW ENGLAND Cities

Fast Time, Sure Connections,

—AND—

Palace Sleeping Coaches

WHICH RUN THROUGH TO

NEW YORK

—AND—

BOSTON

WITHOUT CHANGE.

To persons going WEST or SOUTHWEST on
pleasure or business, and to

Western Land Seekers

The accommodations offered by this Line are
unsurpassed. Direct connections are made for
all points in

**MISOURI, ARKANSAS,
TEXAS, KANSAS,
NEBRASKA, COLORADO,
CALIFORNIA & MEXICO,
AVOIDING TRANSFER AND DELAY**

If you contemplate a journey anywhere, do not
complete your arrangements until you have seen
a BEE LINE Agent, who will furnish

LOWEST RATES

and give full information.

A. J. Smith, {ST. LOUIS} **D. B. Martin,**
Gen'l Pass'r Agt {ST. LOUIS} West'n Agt